FIRST ANNUAL REPORT

OF THE

AMERICAN ANTI-SLAVERY SOCIETY,

BY DAVID M. REESE, M. D.

Of New York.

DISSECTED

BY MARTIN MAR QUACK, M. D. L. L. D. M. Q. L. H.
S. O. S. M. F. M. P. S. &c. &c.

OF THAT ILK.

Answer a fool according to his folly, lest he be wise in his own conceit.

SOLOMON.

BOSTON:
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1834.

To the Members of the New England Anti-Slavery Society,
And all other Fanatics!

GENTLEMEN!

As the weather has been too hot and "*combustible*" for me to pursue my usual *chemical* experiments, and also my *surgical* examinations among dead subjects; I have turned my attention to a lighter job, the *dissection* of a living biped, the strange qualities of which I recommend to your investigation. As it is not probable, that another such a subject for anatomical science will again speedily be presented for your study, I trust you will duly estimate these accurate drawings and carefully preserved cuttings of a new anomaly, by

MARTIN MAR QUACK, M. D. L. L. D.,&c. &c.

Dissecting Room, 16*th August*, 1834.

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DR. REESE'S REVIEW

OF THE

AMERICAN ANTI-SLAVERY SOCIETY,

DISSECTED BY MARTIN MAR QUACK, M. D.

WHEN the Jews could not crucify the Lord of glory, either by perverting their own law, or by suborning false witnesses, they charged the *meek and lowly* PRINCE OF PEACE with treason against Cæsar; and by the agreement between Herod and Pilate, they accomplished their hellish design. The *martyrs* of the first three centuries, the *witnesses* of subsequent periods, and the *Reformers* and *Confessors* of more recent times, all suffered and were tortured upon the same groundless and malicious pretext. This base but mischievous allegation is still vociferated by every sinner against Christians, expressly to impede the progress of truth, freedom and religion. It is not less rife and pernicious now, and in this country, than in the dark ages and under European tyrants.

This deduction flows from the perusal of a late pamphlet, entitled, "*A brief Review of the first Annual Report of the American Anti-Slavery Society*, &c. by DAVID M. REESE," than which a more malignant tissue of calumny has never been issued from the American press. This overflowing corruption of an unfeeling slanderer is masked under the garb of religion, which renders the hypocrisy of the author equally loathsome as his impudence.

This pamphlet by Dr. Reese, like all his other writings, would be totally unworthy of notice, did not the sanction given to it by persons, who claim respect, add to it an imposing character which conceals its innate turpitude. This farrago of untruth and spite combines all the insolence, recklessness and knavery of a Charlatan, who, provided that he can pocket his money for his murderous nostrums, laughs at the credulity of those whom he gulls with his death-dealing imposture. David M. Reese's sole object is to write himself into notoriety, that he may enlarge the amount of his professional fees; and as all his friends know, he would become an anti-slavery partisan, or any thing else, provided he could have his price. In fact, this pretended review is the furious tirade of a man raving in the paroxysms of an incurable fever, brought on by the *brimstone* materials with which he has long been surfeited: it is one continually repeated allegation that the *American* friends of human liberty are traitors to the United States, and friends of the sexual intercourse between the different races of mankind; and therefore they ought to be exterminated. Expunge those parts of Dr. Reese's

pamphlet which contain this deadly malevolence, and also erase that which is notoriously false, and the remainder would not be worth a *pill of sawdust and paste!*

We proceed to examine some of the principal topics contained in this review of the American Anti-Slavery Society, by David M. Reese.

I. Dr. Reese justifies the personal injuries inflicted upon Christian citizens by lawless mobs. In the preface, he thus writes: "We would be early in our remonstrance, lest they," the Anti-Slavery Society, "should mistake the opposition deeply felt in this whole community for a mere irrational effervescence among the ignorant and depraved." This sentence fully admits, that the New York rioters were not the condemned parties who have been punished. The wretches at the Penitentiary are ignorant and depraved; but Dr. Reese, and no man probably is better acquainted with the facts in the case, declares that the men who contrived and executed the New York riots, those guilty depredators, were not ignorant, and, in his meaning of the term, were not depraved. No! It was the enlightened, and according to the code of Dr. Reese and his brethren, the moral, so called, (and no man can be higher testimony,) who excited and maintained the riots, until they themselves became alarmed for their own guilty heads.

After this sentence, follows a slanderous threat of the same ferocious character, as those by which some of the New York newspapers have "let loose the dogs of war." "If these bewildered men should attempt a renewal of their meetings in this city, or any where else, they would involve themselves and their fellow-citizens in still greater calamities." Thus *David M. Reese*, this great philanthropist, denies the liberty of speech, and of peaceful assemblages of citizens and conscientious Christians, and denounces against them pillage and death; because turbulent profligates, not "ignorant and depraved," wantonly and lawlessly molest, belie and persecute our best citizens.

The wicked and guileful perversion of the Holy Scriptures, and the blasphemous indignity attached to the Lord Jesus Christ, in Dr. Reese's preface, would be consistent in an irreligious scoffer; but in a boastful religionist, they only exhibit a melancholy specimen of that deceitfulness, which "casts up mire and dirt." Of the contradictions which are found in David M. Reese's reviews, the following specimens are very edifying. On the fourth of July, he says, pages 40, 41: "Could it be expected, that an American audience would restrain their indignation? All that was done there was, to *prevent the delivery* of the oration in the most *peaceable and effectual* manner." This is a defence of the riotous proceedings; or, rather, a eulogy of that daring and base infringement of civic liberty and of the laws. David M. Reese thus proceeds: "Still, however, no inconsiderable violence was done to persons or property, although the meetings and speeches and publications were continued in defiance of remonstrance and rebuke, which became louder and louder." Thus the wickedness of the rioters is

palliated; and the various infuriating and combustible paragraphs published in the newspapers, of some of which Dr. Reese himself was the author, are called "remonstrance and rebuke;" as if the remonstrances and rebukes of men who uphold Slavery, and compromise with Slaveholders, merited from honest men, and consistent Christians, any other notice than profound contempt and utter execration.

It is an old and correct saying, "Liars should have a good memory." In the preface, it is stated, that the rioters are not ignorant and depraved; but page 41, those same wise and incorrupt persons are denominated an "infuriated populace, driven to madness." Notwithstanding their fury and mania, Dr. Reese administers not any loud rebuke to those *furious madmen*, for pelting brick-bats against churches, and for burning sofas, and beds, and chairs. Fearing, however, that this *soft* mode of censuring the "infuriated populace, driven to madness," might not be acceptable even to them who "go with the South!" the Doctor says in his next paragraph, "*the liberty of speech and of the press belongs to every citizen.*" This cannot be true, not only as is proved by the New York riots, but even by the testimony of Dr. Reese, who, in the preface to his review of the Anti-Slavery Society, very plainly tells his readers that *if they use their right* of speaking and printing their opinions, they "will involve themselves in greater calamities."

With this *most peaceful menace*, Dr. Reese connects the following *veracious* assertion. "The perpetrators of those deeds of violence have been subjected to the penalties of the law." Who are they? Some few "ignorant and depraved" creatures have been punished; but, according to Dr. Reese's avowal, the true authors, contrivers, and ringleaders of the riots, those men who are *not* "ignorant and depraved," have escaped. Will Dr. Reese answer this question: Who are they? And we appeal to him expressly, because no person in New York more accurately could recount their names, than the chief artificer of that doleful iniquity.

Here is a pamphlet blazoned forth to the world, as containing the oracular dogmas of the boasted David M. Reese, M. D. the New York pro-slavery "*Magnus Apollo!*" This same *oracular* authority assures us, that if the friends of human liberty attempt a renewal of their meetings and addresses any where in the United States, even "*from views of Christian duty,*" they shall not only have their churches destroyed, their houses dilapidated, and their personal safety endangered, but that they "will involve themselves in still greater calamities." We call upon Dr. Reese plainly to tell us, what calamities he means? The Anti-Slavery citizens have experienced the gripe of the house-breaker, and have been tried by fire: are they to be dosed with Prussic acid?

II. *Calumny.* David M. Reese, M. D. supplies us with two kinds of this pestilential drug. One species applies to individuals; the other refers to the opinions and acts of the American Anti-Slavery Society.

The following list comprises a part only of the labels which Dr. Reese has applied to his medicines; all of which, sold for 12½ cents per package, are certified to be genuine by the sole manufacturer himself. Dr. Reese thus proves the truth of the apostles' words, James iii. 6, &c. "The tongue boasteth great things."

Dr. Reese's anti-fanatical nomenclature. The following labels are extracted from Dr. Reese's chemical vocabulary of pro-slavery nostrums, which he vends as genuine prescriptions from the evangelical materia medica to cure the frenzy of the Fanatics for the abolition of American Slavery.

Political heresies;
Delusion;
Dogmatism;
Imposture;
Novices in philanthropy;
Insignificance;
Folly;
Untruth;
Consummate arrogance;
Brazen untruths;
Obliquity of mental vision;
Insanity of development;
Nation of mulattoes and mongrels;
Criminal amalgamation;
Foreign zealots;
Imported demagogues;
Unsophisticated nullification;
Poetry;
Infatuation;
Malignity;
Extravagance,
Hyperbole;
Excess of bitterness;
Indiscretion;
Exaggeration;
Foreign emissary;
Fiery zeal;
Obscurity;
Audacity;
Perpetuity of infamy;
Stereotyped malignity;
Ravings of a madman;
Alarming and treasonable sentiments;
Foul slander;
Traitors;
Stupid Calumny;
Outrageous recklessness of truth;
Rash impetuosity;
Moral obliquities;
Fanaticism;
Declamation;
Presumptuous effrontery;
Raw recruits of emancipation;
Kindred stupidity;
Absurdity;
Derision of the universe;
Shameless extravagance;
Insanity;
Obtusity of moral feeling;
Visionary enthusiasts;
Unnatural and offensive amalgamation;
Infamy;
Foreign incendiary;
Abstract wickedness;
Rhapsody;
Incendiary press;
Weakness;
Rant;
Fiction;
Calumny;
Puerility;
Falsehood;
Ignorant Americans;
Vulgarity;
Hardihood;
Wholesale slander;
Disgusting exhibition;
Treason;
Kindred Gall;
Combustibility;
Calumniator;
Stereotyped calumny;
Inflammatory harangue;
Didactic and dogmatical averments;
Intemperate declamation;

With about an equal number of varieties in lighter and less potent and pungent alteratives for the Anti-Slavery fanatics.

Dr. Reese seems to have acted upon the old rule; "throw dirt enough, and some of it may stick:" for the above are only a part of the labels with which that sapient M. D. hopes to gull the simple. All these patent pills, boluses and draughts, with as many more, quant. suff. are put up in packages, and sold for ten dollars per hundred, certified to be genuine by the Inventor.

We shall now examine his direct and intended personal calumny respecting individuals. In the note, pages 22 and 23, it is said, "A foreigner who professes to be a minister of the gospel, has been lately figuring to the East. The records of the General Assembly of the Presbyterian Church show that this same foreign incendiary, a few years ago, received the highest ecclesiastical censure of that body, for *cruelty and inhumanity to his own servants,* in one of our slave States. He is yet peregrinating through the North and East, declaiming against the cruelties of slaveholding, which he knows by *experience*, and in conjunction with another foreign emissary, instructing the ignorant Americans in the laws and institutions of their own country! Patriotism and Christianity alike forbid our citizens to listen to such officious intermeddling in our country's affairs by these imported demagogues." All this is the pure fiction of the lying spirit! *No such foreign minister of the gospel exists. No such censure can be found in the records of the Presbyterian church. No such person is now or ever has been peregrinating at the North and East!*

Dr. Reese affirms, that Mr. Breckinridge has burned the brand of calumniator in Mr. Thome's forehead. The brand was so lightly impressed, that it is not legible: for Mr. Thome's statements are "truth, and nothing but the truth." How ought the fabricator of the above wilful and malicious falsehood and calumny to be branded? for although that gross fiction was published expressly to disgrace the Presbyterians, yet Dr. Reese knew, that no person was ever so censured and employed; and, consequently, he is like the master whom he serves, and whom the Judge described, John viii. 44. This is David M. Reese's character, testified by his own relatives, and avowed by all the Methodists of Baltimore both of the old side and of the reformers, exclusive of other female witnesses who could be cited in confirmation.

The first gentleman who is honored with Dr. Reese's critical castigation, is the Rev. *Amos A. Phelps,* whose irrefutable argument at the Anti-Slavery meeting in May, is very summarily disposed of as "folly, extravagance, vanity, hyperbole, fiction, and the excess of bitterness of a newly fledged agent, and his itinerant declamation." This is too bad! Here is a man whose pretensions to medical science were the ridicule of all Baltimore, crying down Mr. Phelps' self-evident momentous truths as a sort of half hatched creatures of no more value, than the nostrums which a Charlatan crams down the throats of his credulous *female* patients. Verily, if Christian doctrine and invulnerable morals and logic are thus

flippantly to be scouted out of the world by impudence and base epithets, we may at once discard all the blessings of liberty, wisdom and religion.

Then follows Mr. *Thome* in the gallery of caricatures, distorted by this dauber. He is sneeringly portrayed as "a boy who may sometime or other be a man." He is also tenderly rebuked as "a fool, a calumniator with windy eloquence, and a falsifier, vulgar, obscene and disgusting." This is a very compendious mode of blotting out those vivid and accurate delineations which vice seeks to conceal; but this besmearing process does not destroy the reality, any more than the sight of fifty members of Dr. Reese's "nation of mulattoes and mongrels," in a slave quarter, disproves the practice of "criminal amalgamation." Mr. Thome's statements are true, as all persons know who have ever been at the South; but the most melancholy connected fact is this, that his descriptions are greatly defective.

The Rev. *Beriah Green* is next dosed with a decanter of Dr. Reese's wormwood and gall. However, as the prescription has not yet operated so as to change Mr. Green's moral taste, it may be presumed that the sapient Baltimore M. D. will either send him to the lunatic asylum, or to that hospital of incurables, the State prison, or the gallows. Dr. Reese pronounces that Mr. Green is raving mad, and a malignant traitor. Assuredly, the Christians at Whitestown must be a most extraordinary society of people, to appoint, as the President of a Seminary for the preparatory education of young men for the gospel ministry, and even to permit a citizen to go at large, a raving madman and a malignant traitor. We do not believe that the Whitestown Instructer is either a Judas or a lunatic; and, certainly, the moral and physical characteristics of a malignant traitor and raving madman, cannot be deduced from the speech which he delivered at the Anti-Slavery meeting in May. Dr. Reese's brief review contains too much and too lengthened deliberate corruption and malice to permit us charitably to believe that he is deranged, except by "obtusity of moral feeling;" but that he is guilty of "stereotyped malignity and calumny," is evident from his pamphlet; and that he is equally chargeable with the turpitude of treason in reference to his friends and associates, is notorious among all the Methodists in Baltimore and New York.

This renowned Chemist had mixed up so much "kindred gall and combustibility" in the dose which he prepared for Mr. Green, that his stock of those articles being temporarily exhausted, Mr. *Ludlow* is drugged with merely a mild drench of sour milk, flavoured with wormwood and asafoetida.

It could not be expected that *William Lloyd Garrison*, whom Dr. Reese has belied and slandered until he laughs at his own deceptions, could pass without notice; much less that *Charles Stuart*, who so fearlessly attested to the authenticity of the certificate given by Wilberforce, and the other chiefs of the Anti-Slavery cause in Britain, would escape the filth which Dr. Reese throws about. But as even he had not the hardihood to abuse speeches which were not

made, those two champions are only bespattered with a small sprinkling of the Doctor's boiling hot blister water.

Then follows the maiming of Mr. *Jocelyn.* Dr. Reese comforts him with a phial of "gall which can never be sweetened." According to Dr. Reese, Mr. Jocelyn is "so good a man," and has told his lies so often, that he now believes his own lies to be true. The Doctor also laments that Mr. Jocelyn should be "found in such employment," *telling lies for truth,* and "in such company" as he keeps; whom he also most sagaciously describes as "good men deceiving others, while themselves are deceived." We have some acquaintance with Mr. Jocelyn's associates, and can assure the Chemical Lecturer from Baltimore, that the worst company we ever saw him in, was when he condescended to meet R. S. Finley at Clinton Hall, and quietly take his "stereotyped calumny and malignity" without retort. Dr. Reese's pill, which is nothing but the "excess of bitterness" sugared over with "folly and fiction," is so extremely nauseating, that Mr. Jocelyn will not swallow it.

As the Doctor proceeds with the subjects of his *chemical* analysis, he handles them more roughly; and as he had felt a momentary qualm respecting the putting of Mr. Jocelyn in his air exhauster, he resolved to apply his machinery in all its power to torture the next subject, Mr. *May,* who, according to Dr. Reese's account of his disease, is a most alarming traitor, that ought to be consigned instantly to universal reprobation. The Doctor's poison has not yet killed him. I suppose, that the gospel which Mr. May habitually takes is so potent, that all the deadly nostrums which quackery furnishes cannot, alas! destroy him. This Mr. May, according to Dr. Reese's description of his morbid symptoms, must be the eighth wonder of the world. He is a most impious prophet, full of combustibility and foul slander, who, as a calumniator and traitor, merits general indignation.

In writing thus of peaceful and inoffensive citizens, decorated with some of the most valuable and brilliant ornaments of humanity, Dr. Reese declares that he is actuated only by good will to those persons; and that the *moderation,* which, kind-hearted soul! he displays, is the concentrated essence of patriotism, philanthropy and religion. Undeniable facts as narrated by Mr. Jocelyn and Mr. May, are "stereotyped falsehood," and their infallible arguments, according to this superlative M. D., are the combustibility of hell; but his own perversions and slanders, according to his own estimate, by "insanity of development," are vital and refined Christianity. Admit the claim—but what kind of Christianity is it? The only reply which can be given is this: Dr. Reese's Christianity, as thus described, is no more like the requisition of the gospels, than a Judas-like betrayment of friends, and the flagrant transgressions of the seventh commandment.

Mr. *Pomeroy* next experiences the ingenuity with which a Maryland M. D. can dissect a poor wight from New England. That gentleman is described by Dr. Reese as a highly inflammatory Jesuit haranguer of palpable falsehoods, signalized by an out-

rageous recklessness of truth. If the Doctor from the South administers medicines of this exciting nature to his patients in a burning fever, his professional skill must pass undisputed, for *dead men tell no tales!* It happens, however, that the very passages which Dr. Reese quotes as specimens of slander, misrepresentation and exaggeration, are merely a development of the laws of the Southern States in reference to the cases cited. So that it admits of no dispute which of the parties, the M. D. who was the laughing stock of Baltimore for his impudent ignorance, and who absconded from that city on account of his "moral obliquities," as he calls them; or the upright Christian minister of Bangor, acts out the unhallowed sentiment, that "the end justifies the means." If that has not been the only or the chief rule of action of one M. D. in New York for the last ten or twelve years, then his father and cousin are not acquainted with their relations, and all the Methodists, "every where in the land," are egregiously mistaken.

Dr. Reese wishes to obtain practice by any means. Fees are all to him. Notoriety gathers fees. "Audacity and calumny" insure notoriety; because they interest not only the impaled and abused victim, but also all his irritated friends. Therefore, the more extensively and virulently Dr. Reese scatters his "firebrands, arrows and deadly poison," the more widely will he be known. This is the only source of Dr. Reese's pamphlet. Not one word does he believe of all that he has written. He knows that the Anti-Slavery men are sons of peace. They will not disturb public meetings, they will not horsewhip, or tar and feather him, or gut his house, or pelt bricks and stones against churches; and therefore he thinks, "*I may calumniate and falsify with impunity.*" All fish are good that are caught in his net. So having, as he supposes, branded Mr. Pomeroy as an inflamed and rabid Jesuit, he next lays hold of Mr. *Stanton*, and having felt his pulse, the sapient M. D. soliloquizes over his disorder in the following learned technology.—"Vilification! Madman! Stupidity! Dark characteristics! False charge! Calumny! Black man! Late farce! Secundum artem!" From all which we are taught, that Mr. Stanton is a stupid madman, whose "*heart is as black as his skin!*" and who must be doctored secundum artem, that is, according to a Charlatan's farcical practice. We are, however, of opinion, that Mr. Stanton's moral and mental system are in too healthful a state to need any of Dr. Reese's "didactic and dogmatical averments," even in the form of a patent nostrum.

This great M. D. next assails his old friend, Dr. *Cox*, whose adherence to the Anti-Slavery Society baffles all his medical profundity. It is a case so entirely novel and unique, that the symptoms defy all the Doctor's skill to classify them. Dr. Cox, according to his old friend's account, has exhibited his habitual long-standing malady; "arrogant declamation; egotism; morbid paroxysms; and his bad eminence." Hence this Baltimore Esculapius, confounded with the strange appearance of this modern antique anomalous disease, unkindly leaves Dr. Cox as a hopeless subject, out of

whom no pelf can be extracted, to some other practitioner's care and skill and prescriptions.

Dr. Reese has a peculiar tact of showing how continually he relapses into his old morbid theory and base practice of grossly obscuring his expressions, so that they may mean any thing which he pleases. Hence although the "stereotyped malignity, bitterness, falsehood and calumny" of the Doctor's Review are ever prominent, yet in some places, there is a flat contradiction to what is said in others, so that it may appear after the example of the boasted suitability of quack medicines for every case, that the Doctor is always right, while he is evidently wrong.

The whole of the Doctor's "excess of bitterness and insanity of development" against the Anti-Slavery Society is comprized in two parts: Treason and Amalgamation. Not one of all the "infuriated populace," of those who were "driven to madness" by ignorance, depravity and rum, and of their accomplices not ignorant and depraved, who were impelled by the "irrational effervescence" of the combustible draughts and pills administered in the different newspapers, not one of them all believes that any member of the Anti-Slavery Society is guilty either of treason or amalgamation. Those crimes flourish only in the soil of slavery; where the former is the progenitor of all evil, and the latter is indigenous and essential to that wicked system.

Dr. Reese alleges these charges of treason against the Anti-Slavery Societies. "Those who thus conspire against the supreme authorities of the land, endanger the very existence of our civil institutions, and sap the foundations of the noble edifice of American freedom." Page 10. As this remark is exactly adapted for the New York rioters, and no other persons, we should have been glad to have believed, that the Doctor meant it for them; but alas! through his "obliquity of mental vision, and outrageous recklessness of truth," he applies this "stereotyped malignity" to the Anti-Slavery Society. Now, it is only necessary to remark, that the Anti-Slavery Society expressly disavow all appeal to physical force; and declare that Congress men, under the present national compact, cannot interfere with slavery, except in the District of Columbia. They aver, that their warfare is only that of purity against corruption, of truth against error, and of love against prejudice; and that they propose to abolish slavery only by exciting the spirit of repentance and good works in slaveholders. Yet this most holy and righteous scheme is denounced by Dr. Reese and his confederates, as a conspiracy of traitors against the constitution and laws. There is no greater criminality than this base attempt to vilify some of the best Christians in our land. It is the overt act of murder, by exposing defenceless citizens to the ban of proscription, and by encouraging infuriated ruffians to butcher them. The man who writes such a pamphlet as David M. Reese's brief review, is equally guilty of a murderous design, as though he wilfully administered to an unconscious sick man, arsenic instead of magnesia.

A most remarkable evidence of the melancholy disposition to falsify, calumniate and inflict "still more grievous calamities," is developed by David M. Reese on page 21 of his review. The Anti-Slavery Society say, that their "zeal and energy, when kindled up through the country, will sweep away the bulwarks of slavery." All persons know, that the Anti-Slavery Society merely intend by this sentence to affirm, that the influence of evangelical principles, when completely and universally in operation, would destroy that unrighteousness and prejudice which are the cause of slave-holding, and of its continuance. The Anti-Slavery Society have always, collectively, individually, and most solemnly, disclaimed all physical contention. Their quiet submission to the depredations of the infuriated and irrational, not ignorant and depraved men, who were instigated and driven to madness by the falsehoods and butchering manifestos of Dr. Reese and his partners in that iniquity, proves that they contend not with the warlike materials of Liberia, rum, guns and gunpowder. All the weapons which the Anti-Slavery Society use are the Bible, the Declaration of Independence, and the Bills of Rights of the different States, illustrated according to the most pacific principles of the purest moral philosophy. To crush these gospel combatants, and to obtain the inglorious victory of brute force over spiritual energy, Dr. Reese promulges the following placard, which he brags will be "useful at the present crisis, and subserve the interests of patriotism, philanthropy and religion." Listen to Dr. Reese's description of the disorders which afflicts the Anti-Slavery men, and of the means of cure which his vaunted chemical and medical skill propounds. "The zeal and energy of this collected band thus openly arrayed against the laws is no less treasonable, and ought therefore to be detected, exposed, and defeated in its incipient progress, lest the impunity extended to such an avowal may embolden its authors to some overt act of outrage and treason." That is right, Doctor! Kill them off; let the traitors be hung, drawn and quartered. They are very quiet people, those Anti-Slavery men, now; but if you let them alone a few years, rely upon it, their moral power, their zeal and energy, will overthrow all the bulwarks of slavery in America; all the cupidity, sensuality, tortures, agonies and mischiefs of slavery. To hinder this event so contrary to Dr. *Reese's religion!* just raze the churches where the fanatics worship Jesus the Prince of Liberators and Emancipators, pull down the houses of the traitors, then put the traitors into the ruins, and set fire to the whole mass. This is Dr. Reese's prescription to cure American Anti-Slavery. We do not, however, believe that it can be so easily administered as useless nostrums and lying reviews.

Dr. Reese also writes, page 23: "We appeal whether such a publication is not incendiary in its character, and unsophisticated nullification!" What is this incendiary nullification? Nothing but a quotation from Scripture, Deut. xxiii. 15, 16; which Dr. Reese, or as he is entitled by his abettors, "the Right Reverend Bishop Reese," in his marvellous biblical knowledge, declares has

not the least bearing on American slavery. Mark ye! The law of God has nothing to do with American legislation, so says Dr. Reese; and so say all the slaveholders. "Their schemes and plans," writes *Bishop* Reese, page 42, "are treasonable in their character; involving the overthrow of our civil institutions, and the dissolution of our national compact; they are at war with the laws of the land, as well as with a repugnance deep, universal and invincible. The means they employ are calculated to engender civil strife, servile war, insurrection and bloodshed." To use Dr. Reese's own words, this is the "stereotyped malignity and calumny" with which the devil and his slaves in all ages have attempted to silence and destroy the servants of God. Thus Ahab belied Elijah. Thus the courtiers of Zedekiah slandered Jeremiah. Thus the Jews calumniated the Lord Jesus and his apostles. Thus Nero vilified the primitive martyrs. Thus the Monks and Friars reproached the Reformers. Thus the minions of the English government abused the original Puritans, and the Congress of 1776: and thus the West India Slaveholders defamed Clarkson, Wilberforce, and the host of other abolitionists in Britain.

Dr. Reese can find as much of this "stereotyped malignity and calumny" in all its "insanity of development" ready manufactured, as his companions, the rioters, can publish; but it is all equally untrue when applied to existing Anti-Slavery men, as it was when asserted of their sainted predecessors in the holy warfare. The author of the Review well knew when he was copying that paragraph from some of the old sons of Belial, those malignant enemies of God and man, that he was only casting a firebrand among his infuriated associates, afresh to scorch and goad them on to madness; and then he will again blame the Anti-Slavery Society for the storm which their ruthless foes had raised.

No stronger and unequivocal proof of the depravity of man, and of the identity of the human character as impelled by sin, can be alleged than David M. Reese's review. Every effort to overthrow long established and deeply rooted iniquity has ever been opposed, in exact proportion to the number of persons interested in the continuance of the ungodly system. Thus it is with American slavery. No person expects that the deepest wickedness which has so long been cemented with the whole frame of society in the South, and rendered apparently innocent by legislative enactments, and which has poisoned and corrupted the whole body politic, could be remedied and extirpated without potent medicines. No Christian ever could for a moment anticipate that the moral renovation comprized in the extermination of slavery could be accomplished without a fearful struggle on the part of them who have so long fattened and luxuriated in despotism, indolence and sensuality. The very argument which is thus proposed, and the outcries which are made against the Anti-Slavery men being exactly the same which in all ages have been adduced against the preachers and advocates of truth and righteousness, infallibly proclaim that the Anti-Slavery

cause is the cause of God, and that it will eventually triumph over all "the works of darkness, and the workers of iniquity."

II. *Amalgamation.* No other evidence is requisite to prove that David M. Reese wrote his review by the instigation of the devil than the simple fact, that his false and wicked allegations against the Anti-Slavery men are exactly those which are calculated to drive on the infuriated sons of mischief to madness. The charge of treason supplies combustibles for the fire of revenge in all the pretended patriots who shout for liberty on the fourth of July amid potations of inflammatory punch. And the uproar respecting amalgamation irritates two classes of persons beyond endurance. The slaveholders cannot bear the mention of that subject because it reminds them of their "nation of mulattoes and mongrels!" That is a lovely title for the illegitimate and incestuous offspring of the slaveholders! and the ignorant and vicious and degraded among the white population of the large sea-ports rejoice in an excuse to have an affray with the coloured people, as much as Southern planters delight to start with their rifles and dogs upon a "negro hunt," to catch, worry, maim or shoot runaway slaves. That all the outcry respecting amalgamation is a flagrant cheat, is indisputable from two facts, both of which are as notorious as the sunshine. One is, that throughout the whole United States, probably not seven men and women can be found of different colours who are united in matrimonial bonds. The second is, that amalgamation is never disowned except when the woman is free. The amalgamation of white men with coloured women, if slaves, is general in all the slave districts. In fact, the exceptions are almost indiscoverable. You cannot walk through a slave quarter without the palpable evidence of it. The men and women slaves are black, but the children are of different lighter hues; this is seen in the kitchen, as well as in the field. Not only is the African colour changed, but the African distinctive features are obliterated. *No man at the South ever cries out against amalgamation,* so long as a female slave is concerned; it is a free coloured woman only who is the object of aversion; and the sole cause is this, because the offspring of the licentious intercourse cannot be grasped and sold as property.

Upon this loathsome subject Dr. Reese has uttered some "stupid calumny," which shows an "outrageous recklessness of truth:" we select one specimen of that M. D.'s extraordinary deceitfulness. "One or more dining parties had been given for whites and blacks promiscuously, and in several churches coloured persons had been introduced into the pews with white people, nolens volens." The fact is this, that one or two coloured ministers of the gospel were invited to dine with other Christians and ministers: and is there any more amalgamation in this intercourse, than in those ministers being seated in the same conference or presbytery for the transaction of ecclesiastical business, or in communing together at the table of the Lord? No. The only existing amalgamation in the United States is this: slaveholders purchase likely breeding wenches; and when they have become the mothers of four or seven "mulattoes

and mongrels," to use Dr. Reese's elegant phrase, then they sell the woman and their own offspring at an advanced price for their lighted colour and improved form, the girls for prostitution, and the boys for drudgery. The whole of Dr. Reese's pamphlet is a "tissue of rant, hyperbole and fiction, and is characterized by an excess of bitterness which carries with it its own refutation;" and especially when his own exemplary and edifying "obtusity of moral feeling," is alleged in corroboration of his "folly and extravagance."

III. *Perversion and misrepresentation.* Although the slander of an individual may be more immediately operative, yet the reproaches heaped upon the cause of religion are more extensively mischievous. A private citizen is known but in a small circle comparatively; his friends despise the calumny and pity the revilers; or he may live down and survive the stigma and its authors. But what tongue can describe or what imagination conceive the awful effects of destroying the influence of religious truth, and paralyzing the efforts or intimidating the zeal of the advocates of the rights of man and the purity of evangelical principles? Dr. Reese's guilt, in the mass of virtuperative falsehoods concerning individuals which he has concocted, is unspeakably less, than that spirit of irreligious distortion with which his pamphlet is replete. We shall extract but a few examples; because if all his misrepresentations of the Anti-Slavery Society's fundamental principles, and his false accusations of individuals, and his stereotyped malignant epithets and phrases were expunged from his brief review, the rest of his jargon and malice would be like salt which has lost its savour. Luke xiv. 34, 35. Men would cast it out.

On page 9, Dr. Reese recommends his review as "the truth, the whole truth, and nothing but the truth." In reply, we assert, that his pamphlet is *falsehood, all falsehood*, and *nothing but falsehood.* His first prominent remark applies to that part of the declaration of the Anti-Slavery Society which asserts, that "scarcely a rill of pity for the slave" existed at the organization of the New England Anti-Slavery Society in 1832. This Dr. Reese calls "brazen untruth." Now we maintain its perfect consonance with fact. A few scattered individuals at various periods, have been alive upon the subject of slavery, but during more than thirty years past, all the Abolition and the Manumission Societies have been nearly asleep: and no power could awaken them to reflection, feeling and activity, in any measure adequate to the claims of the times, or the agonies of the sufferers.

He proceeds on pages 14, 15 and 16, to falsify the plainest language, that he may disgrace the friends of human freedom by charging upon them the offensive practice of sanctioning the matrimonial intercourse between the whites and the coloured people. To this end, the most obvious phrases are distorted; and motives are imputed, which this M. D. knows never were encouraged.

He has designedly perverted the claim to the possession of common and natural rights of freedom, education, the acquisition of

property, the matrimonial covenant, &c. into an outcry for intermarriage between the different races; and this wilful misrepresentation he has made expressly to injure the sacred cause of religion and liberty. The Doctor's criminality is aggravated by the consideration that he knows the wilful baseness which he was perpetrating; and also that he was aware of all the evil consequences which would ensue from this appeal to the worst passions of his ignorant and depraved and infuriated counterparts. From the 14th to the 18th page, the Doctor's review is occupied with this subject, including a phrenological extract from some pro-slavery writer at Edinburgh, who knows nothing at all upon the subject; as is proved by one of his statements. "The distinction in the United States is white and black, with little of the intervening shades of colour. The races do not and will not incorporate." In contradiction to this "tale of a tub," all persons who are acquainted with the slave States know, that in many parts of them, scarcely a single black person can be found; that one third at least of all the slaves now in America are the progeny of the slaveholders; and that the increase of the whitewashed people of different hues, the consequence of the continual incorporation of the races, is far more rapid in proportion than that of any other species of the American population.

The doctor next quotes the following irrefutable propositions from the Anti-Slavery Society's Report. 1. "The colonization of the free has no tendency to diminish the number of the slaves. 2. The free coloured population are opposed to the scheme;" that is, African colonization. 3. "Colonies are not adapted to Christianize Africa." These propositions the sapient M. D. declares are "both arithmetically and morally untrue;" and he adds, a "single commentary upon them would prove that he possessed kindred stupidity with the authors." Let us examine what David M. Reese's denial is worth. The Colonization Society has sent off perhaps, 2000 free coloured persons to Africa, in eighteen years, and the slaves have increased nearly a million: and yet David M. Reese asserts that the colonizing scheme diminishes the number of the slaves! The free coloured people say they are opposed to being transported to the Slaveholders' African Botany Bay, and will not go with their own consent. Dr. Reese on the contrary declares, that this is "arithmetically and morally untrue;" when at the same time neither *by bribes* nor threats, can the colonizers induce them to ship themselves off to Liberia; and they are accumulating in a great geometrical ratio in the United States. The American Anti-Slavery Society affirm, that such colonists as those who have been banished to Liberia, newly emancipated slaves, uneducated, undisciplined, ignorant, without morality and religion, who live in Africa by selling to slave-traders, *Rum*, *Guns*, *Cutlasses*, and *Gunpowder*, with other warlike weapons and combustibles, cannot evangelize Africa. David M. Reese declares that this proposition is "both arithmetically and morally untrue;" notwithstanding no account exists of native conversions or of the influence

of morality and religion among the Africans, through the instrumentality of those traffickers in the articles of war.

The Anti-Slavery Society say, 4. "That nothing but the prejudice of the whites renders the removal of the blacks at all desirable!" In reply to this, Dr. Reese adduces Fothegill, Sharp, Wilberforce, Clarkson and Lafayette, as witnesses, when it is indubitable, that they were of the same opinion as the Anti-Slavery Society. The American slaveholders and their confederates whom he alleges as testimony are inadmissible; as they are only witnesses for their own cause. It is also overwhelming confutation of David M. Reese's sturdy denial of truth, that the prejudice against the coloured people only exists towards them who are free, and not to the slave. As long as they are merchantable property, and can be kept to multiply the stock of two legged animals for sale, so long they may enjoy every possible familiarity; suckle white children, be forced to amalgamate, sleep in the bedrooms, experience every species of personal intercourse, and be trusted as body servants; but when they become free and can no longer be defiled or tortured with impunity, then up rises all the slaveholder's bile of prejudice, which is just as loathsome and infectious and incurable as Dr. Reese's black vomit that he has "puked up" in this loathsome choleric pamphlet.

The Anti-Slavery Society also affirm, 5. "This prejudice is conquerable by the moral power of the gospel." To comprehend the excellency of Dr. Reese's reply to this proposition, we must recollect that this M. D. boasts in this pamphlet that he is an American, and declares that all the friends of human liberty are *Anti-Americans*, that like the Pharisee of old, he brags that he is a Christian, and scouts and vilifies the enemies of slavery as heathen men and publicans, and that he talks loudly of his being a human being, leaving us to draw the inference that the members of the Anti-Slavery Society are unnatural monsters. With these refreshing proofs of modesty in this Baltimore M. D. listen to his exposition of American liberty and the Christian religion! Pages 9 and 19. After stating that the physical, intellectual, political, and moral evils of American slavery are utterly incapable of exaggeration, he thus proceeds: "Slavery is provided for by the Constitution. The protection of slave property is provided for by the laws. Our brethren of the South choose to continue slavery, and absolutely prohibit emancipation except upon condition of removal. The liberty of the free is not more amply guarded and fully secured by the laws than is the slavery of the enslaved." So much for David M. Reese's American patriotism and philanthropy!

Now explore his Christianity. "Our Lord Jesus Christ never once uttered a single sentence against slaveholding, that heinous crime which is worse than piracy and murder. He and they," his apostles, "in no one instance bore a testimony against this heinous crime in the sight of God. Is it not passing strange that our Lord did not abrogate that part of the moral law which as much forbids the coveting of a man servant or maid servant as the coveting of any

other species of property? See Luke xvii. 7, 8, for a distinct recognition of slavery." It would be an insult to the understanding of the reader to offer a single commentary on this blasphemy and wickedness. It would not be "kindred stupidity;" for the Baltimore Esculapius is too crafty for an idiot, it would be well if he could show that excuse for his "moral obliquities." But to expose this impious scoffing against divine truth and the principles of eternal rectitude and reciprocal justice, would be to participate in similar wickedness to that which betrays a friend, and similar infidelity to that which dishonours defenceless females. After such an evangelical exposition we must be convinced that the people who listen to the "Right Reverend Bishop Reese's" discourses upon gospel subjects, must be unspeakably enlightened and edified, by his luminous illustrations of the seventh and eighth commandments.

It is superfluous to continue our extracts except the summary which the Doctor has given, and as this quotation will contain the concentrated spirit of all his "fury, folly, extravagance, madness, corruption and calumny," we present it in full.

First *lie.* "The American Anti-Slavery Society, says this most *veracious* witness, is both *Anti-American* and *Anti-Christian* in its nature and tendency."

Second *lie.* "It is wild, visionary and utopian, in proposing to elevate to equality with the whites a race so long oppressed, degraded and down trodden in the dust." Mem. Witness the Israelites who were just as long in Egypt, as the African race have been in the American house of bondage. We recommend the "Right Reverend Bishop Reese" at his next preachment, to analyze the similitudes between the descendants of Jacob, and the posterity of the kidnapped people of Congo, and between Pharaoh and his taskmasters and American slaveholders, and between Moses and Aaron and the American Anti-Slavery Society.

Third *lie.* "Their schemes and plans are treasonable in their character, involving the overthrow of our civil institutions, and the dissolution of our national compact." A friend to the sapient Doctor, charitably suggests, that this passage has been altered by a trifling mistake of the printer; for it should thus read to be true: "Their schemes and plans, that is of the Anti-Slavery Society, are reasonable in their character, involving the establishment of our civil institutions, and the confirmation of our national compact." Our Methodist friend kindly supposes, that some roguish printer altered the truth, that it might be conformable to the accompanying falsehoods.

Fourth *lie.* "They," that is the plans to exterminate American slavery, "are utterly impracticable, because at war with the laws of the land, as well as with a repugnance deep, universal and invincible." I should like to know whether Dr. Reese, when he is called upon to visit a man in the insipient stages of a mortal disease, and which all the symptoms declare will terminate in death, refuses to cram him with his worthless jalaps and pills, and object

to his fees for his useless visits, when he is beforehand convinced that all the articles of the materia medica, and all the skill of the whole body of physicians will not prolong the sick man's life? But the enforcement by the pulpit, and the press, and by Christian discipline of immediate abolition, will speedily induce the Southern States to annul their own wicked laws respecting slavery, and will conquer their repugnance towards coloured citizens when free, but which is not felt for, "mulattoes and mongrels" when slaves.

Fifth *lie.* "The means they," the Anti-Slavery Society, "employ are calculated to engender civil strife, servile war, insurrection, and bloodshed, and already threaten to desolate the hopes, and blast the rising glory of our community." There is a second Daniel come to judgment! The rising glory of the United States, with increasing millions of slaves inseparably fettered, as a mill-stone round their neck. I *guess*, it will not soar very high, nor to a great distance, nor any length of time, unless you loose the *sinking disgrace*, which forms a striking and melancholy contrast with the rising glory!

Sixth *lie.* "The Society audaciously usurps the supreme legislative, judicial and executive authority of this nation." No man in America of any sort or upon any subject, neither Lemuel Gulliver nor Baron Munchausen, no lying Sutullus of Greece and Rome, no slaveholders or slave trader, and no fiend either incorporeal or incarnate, ever uttered a more malignant and murderous falsehood than David M. Reese, when he wilfully wrote that atrocious "malignant calumny."

Seventh *lie.* "To brand any portion of our fellow citizens with the crime of robbery, piracy and murder for an act recognized as a civil right, is virtual treason before God and man: and must inevitably tend to *disaffect* and *alienate* Southern Christians from their brethren, unsettle the Union, and involve the nation in civil rebellion, if not in the bloody tragedy of a servile war." Carry out this sublime doctrine: what follows? To call a man a Judas who betrays his father and relative, alienates the affections of Christian brethren. To denominate a seducer of virgins and a companion of prostitutes when a married man, an adulterer, is to provoke the "irrational effervescence" of the depraved; and to proclaim the word of God which declares that every "slaveholder is a man-stealer, a sinner of the first rank and guilty of the highest kind of theft," is to excite a "bloody tragedy." No doubt! for David M. Reese and his fellow actors have fulfilled their parts in that renowned tragedy, the New York riots of 1833 and 1834.

Eighth *lie.* "The attempt to propagate such doctrines," those of the Anti-Slavery Society, "in any part of the Union, ought to be steadily and efficiently opposed by every friend of Christianity." When I read this clause, a friend thus annotated: I perceive the mistake there exactly. "The printer, said my friend, unfortunately or designedly omitted the word NOT after *ought*."

Ninth *lie.* "The abolition of slavery from this land, by an organized body of citizens in any of the free States, is to be deprecated as a public calamity." This is Satan with his cloven foot without concealment. According to this patriotic, philanthropic, and religious dogma, pronounced by the "Right Reverend Bishop Reese," all societies to demolish Paganism, spread the Bible, disseminate religious tracts, support Sunday schools, and root up "drunkenness," unless "the will and voluntary action of those transgressors precede, cannot fail to retard, if not utterly prevent the extinguishment of moral evil in the world, and must inflict unutterable mischief upon the sinners themselves." This is what David M. Reese, an instigator of the New York riots, a disturber of the public meetings at the Chatham Street Chapel, an apostate betrayer of both sides of the Methodists, and an expositor of the seventh commandment, calls a recognition of the "paramount claims and authority of the divine law, and implicit obedience and unqualified submission to its requirements." Away with such brazen hypocrisy!

Tenth *lie.* "The tendencies of the American Anti-Slavery Society inflame the public mind, increase the prejudice which it professes to remove, magnify the evils of slavery, diminish the prospects of emancipation, and overthrow the hopes of its friends." Here is the old juggling of Satan again exhibited in clear display. Are not these the stereotyped objections of sinners against all the moral reforms which the world has ever witnessed. Truth always receives the same outrageous repulsion. "They are turning the world upside down;" said the calumniators of the apostles. "You are turning the Southern States upside down," vociferates David M. Reese. This very allegation certifies the purity and the truth of the Anti-Slavery cause. The confusion, uproar, and dismay with which the zeal and energy of the Anti-Slavery Society fill all classes of the motley assemblage of "whites and mongrels," who throng the "broad road that leads to destruction," under such blind guides as "the Right Reverend Bishop Reese," as he is entitled by his dearly beloved fellow craftsmen, prove beyond all dispute that the Anti-Slavery cause, as the magicians of Pharaoh declared respecting the vermin with which at the command of Moses they were tormented, and of which they could not divest themselves, "*this is the finger of God.*" The "Right Reverend Bishop Reese," and his juggling confederates, both ecclesiastical and civil, may go on, Pharaoh like, hardening their hearts, pleading for the "gradual and ultimate abolition of slavery," at the day of judgment, but they will be disappointed; they will either have to repent and obey the command of the Lord, and let the oppressed go free; or they will realize not the merciful punishment of being drowned in the Red Sea, but that fearful catastrophe, the "judgment and fiery indignation which shall devour the adversaries" of the Lord, "when he shall come to be glorified in his saints and to be admired in all those who believe."

IV. *Malignity.* The ferocious character of the "Brief Review of the Report of the Anti-Slavery Society," and the malicious spirit

of its author have already been amply displayed; but it is requisite to gather up a few more disjointed scraps that the adherents of the Anti-Slavery cause may understand the genuine qualities of their ruthless foes, and be encouraged to persevere, trusting in the Lord, who will assuredly destroy all the works of the devil.

This notice of David M. Reese's boisterous threatening, and calumnious pamphlet is not published because there is any intrinsic merit in his "irrational effervescence;" or because there is any quality in him which could excite any other feeling than unfeigned abhorrence for his sins and compassion for his errors and transgressions; but in this pamphlet he is the ostensible organ, the "Right Rev. Bishop" of a "motley assemblage of mongrels," who feel as he feels, only they have not the hardihood to betray it, and who talk in private that which he alone has the impudence to utter in public. David M. Reese's pamphlet is the true expression of the wicked opinions, ungodly principles, and murderous determinations of all those who revile slaveholding in the abstract, but defend it in practice; and who "go with the South" for the gradual abolition of American slavery. This farrago of calumny and misrepresentation and impiety has been written at their request, is published with their approbation, has been ratified with their public sanction, and consequently is the manifesto of that ungodly cabal, who evidently govern New York, by the power of a ruffian mob, whom they can always instigate to desolate and murder with impunity, whenever the devil instigates them.

Open, daring, unconcealed malignity often defeats its own deadly purposes. It so shocks the moral sense and the instinctive feelings of mankind, that they instantly circumvent its mischievous designs. Thus David M. Reese's cold blooded malevolence would have furnished its own antidote, had he not commingled a portion of honey with his gall, and put on a sheep's skin, if possible, to conceal his wolfish ravening. His malignity, therefore, is of precisely the same character as that of Joab and Judas. The poisoner who mingles his potion of death with the cup which he presents you to drink gives you no forewarning of the fatal ingredients which you will swallow. The lurking assassin does not premonish you, that the dagger is about to be struck into your heart. So David M. Reese speaks to you smoothly and peaceably to hide the fell object which he pursues, your total and irremediable destruction. Joab sent for Abner, to speak with him quietly, and then smote him under the fifth rib. So the same Joab offered to kiss Amasa, asking him, "art thou in health my brother?" and at the same moment run him through with his sword. Thus Judas appeared before the Redeemer: "Hail, Master!" said the traitor, and kissed him; while at the same time he had directed the attending soldiers to hold him fast.

This stereotyped hypocrisy, treachery and malignity, are the exact counterparts of David M. Reese's character, as developed in his review. He has deliberately declared that all the members of the Anti-Slavery Society without exception, and several ministers of the gospel and other citizens, are guilty of the following crimes.

This charge is not a solitary overflowing of "irrational effervescence," but it constitutes the running subject of a pamphlet of 45 pages. Expunge the various repetitions of these same epithets and calumnies, and you blot out the whole of his review. He says that the members of the Anti-Slavery Society are "filled with delusion and fanaticism; and are guilty of political heresies and moral obliquities." That they are "mistaken and misguided men, radically wrong in their practice, who have brought upon themselves and others public calamities." That they are rebels and traitors aiming to involve the United States in civil rebellion and the bloody tragedy of a servile war. That they are so reckless of truth, that they have invented the most "stupid rant, hyperbole and fiction," and have told their outrageous lies so often, that they now believe them to be truth. That they are "foreign zealots, foreign incendiaries, and imported demagogues," who are calumniators and traitors, uttering foul slander with the "ravings of madmen." That all their pretensions to the character of American citizens and Christians are utterly deceptive and untrue, for they are both *Anti-American* and *Anti-Christian!*" And that if those Anti-Slavery men meet together and make addresses respecting the abolition of slavery, they ought to be defeated and opposed, and be involved in still greater calamities, than the destruction of churches, the despoiling of domestic habitations, and the maiming or murder of inoffensive ministers of the gospel, and peaceful, philanthropic citizens.

Now the mere annunciation of all this "wholesale slander and excess of bitterness," carries with it its own antidote; and even David M. Reese's confederates, the infuriated men, not "ignorant and depraved," filled with "combustibility" and "driven to madness" by the feverish excitement with which he had inoculated them, would not patiently swallow this *hellebore*. The Doctor therefore, secundum artem, has given his pills an exterior attraction by an exhibition of hypocrisy at which Joab would have blushed; and for which Judas would have given him half of the thirty pieces of silver. Listen to him! "If they are Christians"—what? Rebels, Traitors, Liars, anti-Christian men laden with "moral obliquities," unnatural amalgamators, &c. &c. Christians! verily, the "Right Reverend Bishop Reese's" ideas of Christianity must have been formed in the Slaveholder's Theological Seminary, where all those and their corresponding crimes are justified by the examples of Abraham, and David, and Paul and Onesimus. However, if they are Christians, says the Right Reverend Bishop Reese, they should remember their divine Master, who said I have many things to say to you, but ye cannot bear them yet; "and when his voice was drowned by a public clamor, he went out from among them, and he charged his disciples even when persecuted in one city, to flee to another. Surely they should take the word as it is, and not as they think it ought to be, if they would be followers of him." Preface to Dr. Reese's review.

There is Christianity for you! Let us put it in the form of a discourse. Suppose the "Right Reverend Bishop Reese" should

go to the Five Points and lecture upon the seventh commandment. He begins and reads his text, but the infuriated, "motley assemblage, mulattoes and mongrels," prevent the delivery of his exposition in the "most peaceable and effectual manner;" or he passes by the whole subject, with a gentle rebuke at which his friendly auditors smile, and winds up by the Lord's words: "I have many things to say to you," about your licentiousness, "but ye cannot bear them yet," how many converts would he make? Therefore he resolves to take the Five Points as they are, not as they ought to be. This course the "Right Reverend Bishop Reese" has the "presumptuous effrontery" to denominate following Christ.

After calling upon the infuriated populace to involve the rebels, traitors, liars, and incendiaries in still greater calamities, he says, "for their persons we feel nought but good will." What insanity! Among the remarkable exhibitions of human weakness and infatuation, there is none more glaring than the outcry made about foreigners by a certain class of people in the United States. Men who were born British subjects prior to the revolutionary war talk about foreigners, because they were born subjects of Britain, in another part of their dominions. According to the Constitution and the laws of the land, about which Dr. Reese palavers so much, every citizen is an American, whether he was born upon this globe or in the moon, or even whether he is a member of David M. Reese's lovely, but "wild and visionary nation of mulattoes and mongrels." Although all the inhabitants of the United States are either foreigners or their descendants, yet no *combustible* subject furnishes more potent materials to inflame hateful and turbulent feelings among the "ignorant and depraved." This same "foreigner," according to David M. Reese, is a marvellous nondescript: for it includes all the white people born out of the United States, and all colored citizens engendered within them. Now if we expatriate four millions of whites, and three millions of "mulattoes and mongrels," we should completely "desolate the hopes, and blast the rising glory of our common country." If this is not "unsophisticated nullification," then there is no mode to destroy our national prosperity and the federal compact.

Mark this "malignity and hypocrisy!" When a foreign wildman, a leader in all the Jamaica riots, belches forth his "inflammatory harrangues," and his "outrageous recklessness of truth" against liberty, although but just landed, he is an American and a Christian of Dr. Reese's fraternity; but if American citizens maintain the authentic standard doctrine of the nation, they are "foreign incendiaries, imported demagogues, and lying traitors, both Anti-American and Anti-Christian!" This is the logic and decency of that learned and immaculate M. D. the "Right Reverend Bishop Reese."

The hypocritical malignity of David M. Reese appears in a twofold view; he criminates the innocent, and exculpates the guilty. Speaking of amalgamation, he thus clears the slave manufacturers. "Profligate sexual intercourse between the races every where meets

with the execration of the respectable and virtuous among the whites, as the despicable form of licentiousness. Page 16. Criminal amalgamation may and does exist among the most degraded of the species." In reply, it may be observed, that amalgamation is almost universal among slaveholders, and so far from being accounted either criminal or disgraceful, it is their boast and the source of their luxury. Witness John Randolph's mulattoes, and Richard M. Johnson's "mongrels;" besides myriads of others who bear the broad superscription of their fathers, too legible to be mistaken. Yet all this "criminal amalgamation," which scarcely any members of the Anti-Slavery Society ever saw, Dr. Reese, with his "foul slander and stereotyped calumny," endeavors to apply to the Northern Puritans, and thus to exonerate "the most degraded of the species from the most despicable form of licentiousness."

Having belched forth all his "malignity, vulgarity and bitterness," the Right Reverend Bishop Reese thus gilds his nauseating pills. Page 43. "We acquit the originators and promoters of the Society of any motive to inflict untold evils upon their country, and award them all the disinterestedness they deserve. And if it becomes necessary to encounter them, we do this without using carnal weapons, and without feeling any personal rancor or hostility." That is charming! Bricks, stones, &c. are not carnal weapons according to Dr. Reese. To represent the most harmless and peaceable citizens in America as traitors, rebels, authors of a bloody tragedy, liars, hypocrites, and calumniators; and to urge infuriated men "driven to madness," to destroy their churches, and their houses, and to force them to fly from their habitations to preserve their lives, manifest no rancor and hostility; and to sanction these lawless desperadoes in their desolating work, the "Right Reverend Bishop Reese" basely alleges the example and daringly perverts the words of the Lord the Judge. The persecuted followers of Christ are only doing as the Lord commanded, "when you are persecuted in one city flee to another." But what did Jesus say concerning such persecutors as Bishop Reese, M. D. and his not ignorant and depraved confederates who conspire against Christians, and drive them from the house and city, and make them flee to another? Hear him: Matt. x. 15. "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." The ringleaders of the New York riots as well as their subordinate "infuriated populace," unless they repent, will surely experience the indignation of that righteous God, who will inflict the penalties for his outraged glory and his violated laws.

We now dismiss this "Right Reverend Bishop Reese, and M. D. of New York" to the pity and contempt of every upright and peaceable citizen; assuring him that the Anti-Slavery Society truly compassionate his "stereotyped malignity and calumny," detest his Judas-like character; abhor his "moral obliquities;" and sincerely pray—*O Lord! when* thou shalt make inquisition for blood, lay not the sin of this brief review to his charge!